



the anglican digest



ADVENT A.D. 1984

FRONT COVER: The THIRD ADVENT of Jesus, the coming of Christ as King, is symbolized by the golden crown and Chi-Rho on our cover, reminding us the Nicene Creed says "He shall come again" and "whose kingdom shall have no end."

CONTENTS

The Purpose of Advent	4
An Advent List	6
The True Crisis of Our Time	8
Tinsel, <i>A Christmas Postscript</i>	14
St Nicholas, <i>Patron Saint of Children</i>	15
Mary Rose Remains Buried	16
Gifts for Children	17
The Book of Common Prayer, Part III	18
Rejoice in What She Is	27
This is Mary's Time	28
God Answers Prayer	36
Faith For Time of Crisis	37

Departments: *According To* (34), *Burials* (40),
We Recommend (41), *Miter Box* (42), *Quarterwatch* (44).

ISSN 0003-3278

THE ANGLICAN DIGEST
The Rt Rev Michael Marshall
Honorary Assistant Bishop of London
Episcopal Director

Vol 26, No 6

Gene C. Pruett, Editor

The Rev'd H.L. Foland, Founder

The Anglican Digest is published bi-monthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas. Board of Trustees: The Rev'd Edward L. Salmon Jr, St Louis, Missouri; Mr Kenneth H. Castleberry, Eureka Springs, Arkansas; Dr Arthur Ben Chitty, Sewanee, Tennessee; The Rev'd Canon James P. DeWolfe Jr, Fort Worth, Texas; The Right Rev'd Paul Reeves, DD, Bishop of Georgia; Mr Rabie G. Rhodes, Harrison, Arkansas; Hon William S. Walker, Harrison, Arkansas; and The Right Rev'd William C. Wantland, Bishop of Eau Claire. Administrator: Capt W.R. Swindells, Hillspeak.

Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.

Please address all correspondence to: Editor, The Anglican Digest, Hillspeak, Eureka Springs, AR 72632-9705. Second class postage paid at Eureka Springs, Arkansas.

POSTMASTER: Send changes to Hillspeak, Eureka Springs, AR 72632-9705.



the Anglican digest

A miscellany reflecting
the words and work of
the faithful throughout the
Anglican Communion.

ADVENT

Come, thou long-expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee.

Israel's strength and consolation,
Hope of all the earth thou art;
Dear desire of every nation,
Joy of every longing heart.

Born thy people to deliver,
Born a child, and yet a king,
Born to reign in us for ever,
Now thy gracious kingdom bring.

By thine own eternal Spirit
Rule in all our hearts alone:
By thine all-sufficient merit
Raise us to thy glorious throne. Amen.

Hymn Number 1 / CHARLES WESLEY / The Hymnal, 1940

THE PURPOSE

THE VERY IMPORTANT GUEST



WHEN SOMEONE YOU LIKE is coming to stay, you may find it hard to wait for the day to arrive. But there are all kinds of things to do first, in order to be ready for the visitor.

The Christian Church calls the four weeks before Christmas 'Advent' and that word means 'coming'. It is the time of year when we get ready for the coming of the most important Guest of all time—Jesus Christ.

ADVENT REMINDS us of three different 'comings' of Jesus. The first is in the past. It happened long ago at the first Christmas. Jesus, God's Son, who made our world, came to live in it as a baby, then as a boy, and as a man who gave His life to bring us close to God.

“ At Advent we should try the key to our heart's door. It may have gathered rust. If so, this is the time to oil it, in order that the heart's door may open more easily when the Lord Jesus wants to enter at Christmas time! ”

A NEW GUINEA CHRISTIAN

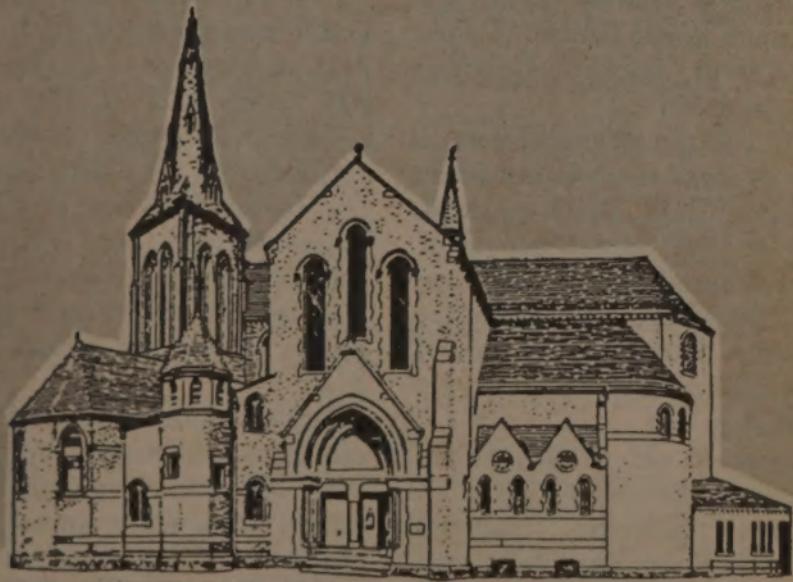
OF ADVENT

The second 'coming' belongs in the present because Jesus is awaiting to come now to every person who invites Him into his heart and life. The third 'coming' of Jesus is still in the future. One day Jesus will come back to our world, not as a little helpless baby, but as King and Judge of all.

SO ADVENT IS THE SEASON for getting ready—ready to understand the true meaning of Christmas, ready to ask Jesus into our lives and ready for the day when He will come again.

—Taddled from *Our Family Christmas Book*, compiled by British author Mary Batchelor and published by Abingdon Press.

There are numerous Advent parishes in the Episcopal Church, such as the Cathedral in Birmingham, Diocese of Alabama. Here's an artist's sketch of one Church of The Advent. This church is in Boston, Diocese of Massachusetts.





AN ADVENT LIST

CLEAN HOUSE. Many of us who detest dirt in the house are quite content to live with sin in the soul (sin is just another word for selfishness), so let us begin our Advent housecleaning of the Soul by asking God to help us see in just what ways we are selfish—search out our sins, confess them, and avoid them in the future. (Collect for I Advent, Book of Common Prayer, page 90)

Clear out guestroom closets. If we are to make room in our hearts for Mary's Child, there are many things we shall have to get rid of. "From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, malice, and all uncharitableness . . ." (The Litany, BCP, p. 54)

Dispose of old magazines and newspapers. Resolve to leave the new ones, however tempting, unread until we have daily read, marked, learned, and inwardly

digested a passage in the Bible. (Collect for II Advent, BCP, p. 92)

Get fruits for fruitcake. Remember, however, that citron, cherries, pineapples, and raisins are not the only fruits we need as Christmas approaches. "The fruit of the Spirit" is even more desirable: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance . . ." (Epistle for XIV Trinity, BCP, p. 209)

Order Christmas turkey. Remember that the Christ Child will find many of His dear ones hungry unless we feed them. Advent has six days of abstinence so that we may deny ourselves and give the money to feed the hungry. (BCP, p. *li*)

Address Christmas cards. They can carry something much more than affection if we pray for each person whose name we write on an envelope. ("Pray without ceasing." I Thessalonians 5:17)

Make shopping lists. Remember that there are churches downtown near the shops. Include on every list a visit to our Father's house for a few minutes of quiet prayer. ("I was glad when they said unto me, We will go into the house of the Lord." BCP, p. 3)

Tell the children about Santa Claus. Tell them that he was St Nicholas, the kind and generous Bishop of Myra, who lived in what is now Turkey about A.D. 300's and that he was concerned that none of our dear Lord's children should be neglected at Christmastide. (*Lesser Feasts and Fasts, Revised* (1973), pp. 152-254)

Make list for Christmas party. Are we really "in love and charity" with all our neighbors? Is there somebody, friend or relative, to whom we must go, to make our Christmas peace? (BCP, p. 75)

Get Christmas trees and greens. We shall want to put them up to honor our Lord on His birthday, but they are inappropriate for the solemn season of Advent. During Advent we will want to display a wreath of evergreens with four candles (light one more each Sunday) to symbolize the approach of

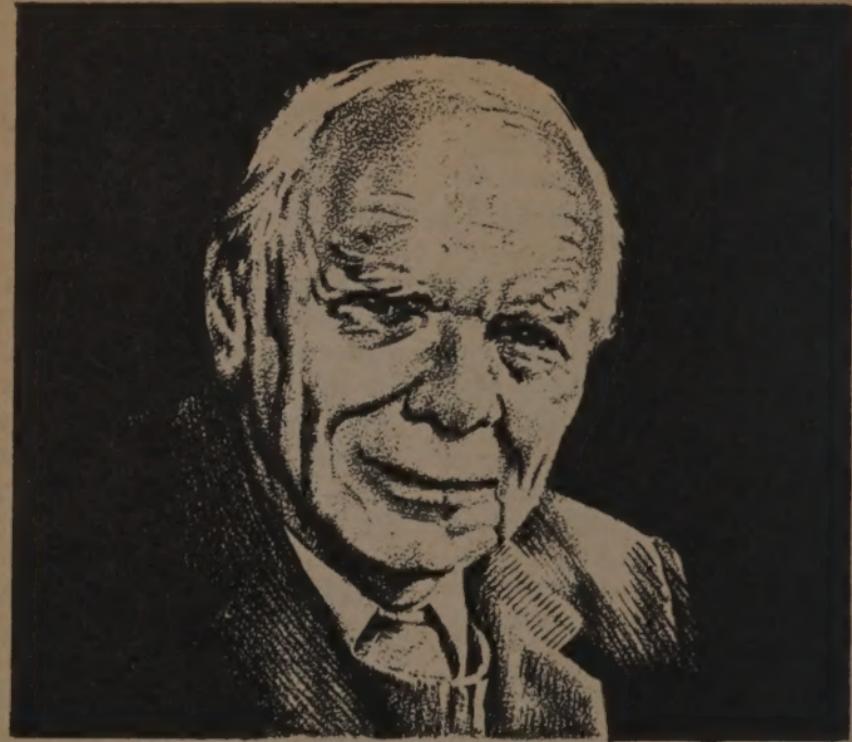
Him who is the Light of the world. (The Gospel for Christmas Day, BCP, p. 97)

Prepare gift for the Christ Child. Will the "self" to be offered and presented at the Christmas altar be quiet, disciplined, humble, loving — the best gift we can give? Will our Infant Saviour when He comes to us in our Christ Mass find us ready to receive Him? Preparation for this exchange of gifts is the most important work of Advent. ("Every good gift and every perfect gift is from above . . ." St. James 1:17)

Do not forget the "Four Last Things". Remember death, judgment, heaven, and hell during Advent: nobody escapes death; nobody is exempt from judgment, everybody will end up either in heaven or hell. The Holy One who comes to us as a babe in the manger "shall come again, with glory, to judge both the quick and the dead." (The Nicene Creed, BCP, p. 71) - *From a Florida parish bulletin.* BCP references are to the 1928 Prayer Book as this is reprinted from *The Anglican Digest*, IV Quarter, 1975.

LET US CHOOSE TO:

Be generous and understanding. Let no one come to you without feeling better and happier when they leave. Be the living expression of God's kindness: with kindness on your face, kindness in your eyes, kindness in your smile, kindness in your warm greeting.—Mother Teresa in *Trinity Cathedral parish bulletin, Little Rock, Diocese of Arkansas.*



MALCOLM MUGGERIDGE, known for his discernment and incisive thinking and writing, has been, at one time or another, a Cambridge student, Manchester Guardian journalist, editor of Punch, BBC commentator, rector of Edinburgh University and, lately, a profound apologist for Christianity.

THE TRUE CRISIS OF OUR TIME

Dr Malcolm Muggeridge

IT IS ALL TOO EASY, not to say enjoyable, to ridicule the absurdities and contradictions of our present way of life, or for that matter, of *any* way of life which human beings seek to make out of their own resources; likewise, to issue denunciations in the vein of some twentieth-century Jeremiah.

PERHAPS, AFTER ALL, the exasperated listeners to that great prophet had a grain of justification when they threw him down a well! It has not happened to me as yet, except metaphorically, but there is of course always the possibility! Anyway, after all, it did not suffice to shut Jeremiah up.

The contemporary scene, I admit, presents particular temptations to observers with a satirical bent, as I found when I was editor of *Punch* and professionally engaged in anatomizing "those set in authority over us" with a view to making them figures of fun—an impossible task, because they invariably proved intrinsically funnier than anything we could possibly invent!

THE FACT IS that there is built into life a strong ironical theme, for which we should be duly grateful to our Creator, since it helps us to grasp what life really is about, and so to find our way, through the fantasy which encompasses us, to the reality of our existence. God has mercifully made the diversions whereby we seek to evade this reality so ludicrous, the alternative pursuits (of power, sensual satisfaction, money, learning, celebrity) so preposterous, and their outcome so evidently disastrous, that we are forced back to Him to cry out for help, for mercy.

WE LOOK BACK ON HISTORY, and what do we see? Empires rising and falling, revolutions and counter-revolutions succeeding one another, wealth accumulating and wealth dispersed, one nation dominant and then another. As Shakespeare puts it, the rise and fall of great ones that ebb and flow with the moon. In one lifetime I have seen England ruling over a quarter of the world, and the great majority of my fellow-countrymen convinced (in the words of what is still one of their favorite songs) that God who had made them mighty would make them mightier yet, and extend their bounds, already greatly extended, "wider still and wider". I have heard a crazed Austrian announce the establishment of a German Reich that was to last for a thousand years, an Italian clown restart the calendar to begin with his assumption of power, a Georgian brigand in the Kremlin hailed by the intellectual elite of the western world as wiser than Solomon, more enlightened than Ashoka, more humane than Marcus Aurelius. I have seen the United States wealthier than all the rest of the world put together and with a superiority of weaponry that would have enabled it, had it so wished, to outdo an Alexander or a Julius Caesar in the range and the scale of its conquests.



All in one little lifetime, gone with the wind.

England, now an island off the coast of Europe, threatened with dismemberment and bankruptcy; Hitler and Mussolini, seen as *farceurs*; Stalin, a forbidden name in the regime he helped to found and dominated totally for three decades; the United States haunted by fears of running out of the precious fluid that keeps the motorways roaring and the smog settling, with memories of a disastrous military campaign in Vietnam offset by a glorious victory when the Don Quixotes of the media so valiantly charged the windmills of Watergate!

Can this, my dear friends, be what life is about—this worldwide soap opera going on from century to century, from era to era, whose old discarded sets and props litter the earth? Surely not!

Was it to provide a location for so repetitive and ribald a production as this, that the universe was created, and man—or *homo sapiens* as he likes to call himself, God knows why—came into existence? I cannot believe it!

If this were all, then the cynics, the hedonists and the suicides are right: the most we can hope for from life is amusement, the gratification of our senses, and death.

It is here that the great mercy and marvel of the incarnation comes in. The cosmic scene is resolved into a human drama. God reaches down to become man in order that men may comprehend the nature of their relationship with their Creator. This, I suggest to you, is the Christian alternative to the true crisis of our time: the sublime drama of the incarnation—God's special parable for fallen man in a fallen world—the way that was charted for us in the birth, life, ministry, death and resurrection of Jesus Christ.

It is this way that successive generations of Christian believers have striven to follow, deriving therefrom the moral, spiritual and intellectual creativity out of which has come everything truly great in our art, our literature, our music, the splendor of the great cathedrals and the illumination of the saints and mystics, as well as the lives of countless men and women serving their God and loving their Saviour in humility and faith.

Then again, I think of Mother Teresa in Calcutta and her ever-growing, multiplying missionaries of charity going about their work of love with their own special geography of compassion, moving into country after country, sisters now of many nationalities, arriving in twos and threes at the troubled places of this troubled world with

nothing to offer but Christ, no other purpose than to see in suffering men and women the person of their Saviour and to heed his words, "in that ye did it unto one of the least of these my brethren ye did it unto me". (What an extraordinary contrast between this aid offered by government agencies on the condition that family planning programs are instituted. "We asked for bread and you gave us a contraceptive!")

"There are in all walks of life, at all social and intellectual levels, those other people for whom what I have called the Christian alternative means everything . . . This is 'the Christian alternative', the answer to the true crisis of our time."

Dying derelicts are pulled from the streets – babies from dustbins where they had been thrown away, as we in England since the Abortion Bill was passed have thrown away now more than a million babies with hospital waste, a "slaughter of the innocents", indeed.

I don't know if you saw the television program that was made with Mother Teresa, but there is one shot of her there that I think is one of the greatest shots that has ever been taken. She is holding a tiny baby in her hands, so small that it is almost inconceivable that it could live, and I who am walking with her say to her, "Can it possibly live? It is really worthwhile bringing in these babies

from dustbins, when every pundit in the western world tells you that there are too many people here?" She holds it up with a sort of smile and she says: "See! There's life in it!"

That, to me, is the great Christian alternative that is offered to this mad world of Science, this mad world in which men think that they can decide who shall be born and who shall die, how many people shall live and how many

people shall be disposed of.

The notion being presented by the media is that we are wholly committed as western people, to this terrible view of life. It is not true! There are in fact in all walks of life, at all social and intellectual levels, in all sorts of denominations these other people for whom what I have called the Christian alternative means everything.

After all, if the Christian revelation is true, then it must be true for all times and circumstances. Whatever may happen, however seemingly inimical to it may be the way the world is going and those who preside over its affairs, its truth remains intact and inviolate. "Heaven and earth shall pass

away," our Lord said, "but my words shall not pass away." Our western civilization, like others before it, is subject to decay and must some time or other decompose and disappear; Christ is forever!

The world's way of responding to intimations of decline and fall is to engage equally in idiot hopes and idiot despair. On the one hand, some new policy or discovery will put everything to rights—a new film, a new drug, a new contraceptive, detente, world government, revolution, counter-revolution, North Sea oil. Or, on the other hand, some disaster will prove our undoing—capitalism will break down, communism won't work, fuel will run out, plutonium will lay us low, atomic waste will kill us all, overpopulation will suffocate us, or alternatively, a declining birthrate will put us at the mercy of our enemies.

In Christian terms, I suggest to you such hopes and fears are equally beside the point. As Christians, we know that here we have no con-

tinuing city, that crowns roll in the dust, and every earthly kingdom must some time founder—whereas we acknowledge a King men did not crown and can't dethrone, just as we are citizens of a city men did not build and cannot destroy. Thus, the Apostle Paul wrote to the Christians in Corinth, living in a society as dissolute and depraved as ours, with, for TV, the games, specializing in spectacles of violence and eroticism; he wrote that they must be steadfast, unmovable, always abounding in God's work; that they should concern themselves with the things that are not seen, for the things which are seen are temporal but the things which are not seen are eternal.

It was in the breakdown of Rome that Christendom was born and now in the breakdown of Christendom there are the same requirements to remain steadfast, unmovable, abounding in God's work, to eschew the fantasy of a disintegrating world and seek the reality of what is not seen and eternal.

ARTIST-CREATOR

THE KEY to Muggeridge's attitude is that he envisages life not as a *scientific*, but as an *artistic* creation; God's action in making us and our world and our universe was, as it were, comparable to Shakespeare's writing King Lear. As one cannot fully understand drama apart from the dramatist, so one cannot understand life, in all its vicissitudes, apart from the Creator.—Ian Hunter, *author of Malcolm Muggeridge, A Life, published by Thomas Nelson.*

It may well be that western man has turned away from the great drama of the passion in favor of fleshly fantasies of the human will and appetites. Yet, while the preaching of the cross is indeed "to them that perish, foolishness," to those who believe it continues to be "the power of God," whereby affliction is seen as part of his love and out of public execution burgeoned the most perfect hope and joy the human heart has ever entertained. What then is there to fear or dread?

Someone has written of "the

sacrament of the present moment," to do God's will not with reference to yesterday or tomorrow, but *now*, fully, truly, whatever may or may not happen in the world, irrespective of the buffooneries of power, under whatever dictators or demigods may be thrown up.

This is "the Christian alternative," the answer to the true crisis of our time.

An abridged version of an address given by Malcolm Muggeridge at a Wycliffe College Convocation, Toronto, Ontario, Canada.

VICTORY

To surrender the will, to humble the pride, to become like a little child; to believe in the unseen; to know that there is another world than that about us, to enter it by Baptism, to live in it by the Holy Communion; to be guided by the voice and hand of an invisible Master; to be drawn nearer and nearer to that blessed Home of which death is only the portal; to see the solemn pageant of the world's great activities go marching by as in a spectacle; to be in it, yet far above it; to despise none of its beauty or goodness or excellence, and yet to have the life hid with Christ in God; above its din and noise, to hear celestial harmonies; in the midst of its hurry and bustle, to be at peace; to care neither for its honors nor its persecutions; sober in prosperity, patient and resigned in adversity, at rest in life, at rest in death, one with Christ forever—that is the Victory that overcometh the world, even our faith!

*From a sermon by
James DeKoven, priest,
(1831-1879)*

TINSEL

ONE SUNDAY AFTERNOON in late January, as I was dusting my living room floor, a piece of Christmas tinsel, which had been hiding under the couch, got stuck on my dust mop. There it lay, among the dog hairs and bits of popcorn, sparkling and shining in the low winter sunshine.

I thought how this was a better symbol of the meaning of Christmas than the tinsel had been when



it was hanging on the tree: how Christ, the Light of the world, the light that lightens every man who comes into the world, came to live among the dust and dog hairs of our ordinary life.

There are many translations of those verses in John about the coming of the Light. One says, ". . . and the darkness has not overcome it." Another says, ". . . and the darkness has not understood it." We, of the dusty, doggy world have not understood the light and brightness of Christ . . . but neither have we been able to overcome him with our lack of understanding.

He is here still, in the midst of the dust and dog hairs of the world's sin, of our sadness and burdens, and our willfulness—and among the bits of popcorn, the light, silly, circus-y ways we either waste our time or celebrate our life. He shines. He sparkles. He reflects and is the Light. And to us, he gives the power to become like the Light ourselves. You've seen dust motes in a sunbeam, haven't you? —from the writings of Joanne Maynard, editor of *The Episcopal Evangel*, Diocese of Montana.

ST NICHOLAS

N MOST EVERY COUNTRY, some time between 5 December and 6 January, a red-robed and white-bearded figure is to be found distributing gifts from a bottomless sack—the latest manifestation of an ancient tradition. The turn of the year has always been a time of exchanging gifts. The custom was popularly entrenched before the early Church, which sensibly decreed that gifts should be given in honor of the Infant Jesus.

Because of a kind heart and giving spirit, St Nicholas early became associated with the gift-custom. One of the more popular saints, he is patron of sailors, bakers, merchants, Russia (along with St Andrew) and especially children. Little is known of his life except that he was Bishop of Myra in Asia Minor. He was born in Patara (AD 300's), made a pilgrimage to Egypt and Palestine, was imprisoned during Diocletian's persecution and released under Constantine. Legend says he was at the Council of Nicea. Many miracles have been credited to him.

Much of Europe observes December 6, the date of the Saint's

death, as a special holiday. In Germany, Switzerland, the Netherlands and Belgium, men in bishop's robes pose as St Nicholas. They visit children, examine them on their prayers, urge them to be good and give them gifts. This custom probably originated in the legend that St Nicholas gave gold to each of three girls who did not have dowries, so they could marry.

The Dutch brought this ancient gift-giving custom to America. Santa Claus came from this tradition. The name Santa Claus comes from Sinter Klaas, Dutch for St Nicholas.—*Various sources.*



MARY ROSE REMAINS BURIED



ON JULY 19, 1984, for the first time in centuries, the Latin Sarum Rite was chanted in England's Portsmouth Cathedral. The occasion: A Requiem for the 700 sailors of the Tudor warship *Mary Rose*, which sank on that date 439 years ago. The ship went down, with all hands, in full sight of land while Henry VIII watched in horror.

The specially written service liturgically spanned the centuries—beginning with the Latin Sarum Rite, moving to the 17th-century English *Book of Common Prayer*, and ending with prayers from the modern Roman Rite and from the Church of England's recent *Alternative Service Book*.

THE SARUM RITE was sung to music composed by John Taverner, who died the year the *Mary Rose* sank. The final hymn was the familiar and traditional Navy hymn, "Eternal Father, strong to save."

The search for the *Mary Rose* began almost 20 years ago, and the hull of the ship was finally raised in 1982. Much discussion has ensued since then about the proper way to honor the crew and the proposed burial service. At the time the *Mary Rose* sank, the schism between Rome and England was only 12 years old, and to judge by the religious relics found in the wreck, the sailors still considered themselves Roman Catholic.

One of the earliest changes made by the then emerging Church of England was reading the lessons in English after they had been sung in Latin. This was done using Spenserian English: "I am the resurreccyon and the lyfe."

The participating clergy dressed for the occasion in vestments of Sarum red with black and silver. These were not antique, but newly-commissioned Passiontide vestments belonging to the Cathedral of the Advent in Birmingham, Alabama, and lent because they

greatly resemble the vestments worn for funerals in the 16th century.

Many of the 1,000 participants had no direct connection with the *Mary Rose* but had lost family members at sea and saw this as the service their relatives never had.

The hull of the *Mary Rose* and artifacts recovered from the wreck are now on display in Portsmouth. As the bones of her other crew members are recovered, they will be placed in an ossuary at a naval hospital.

—*The EPISCOPALIAN*



GIFTS FOR CHILDREN

BESIDES THE TOYS, the sweaters, the new TV games that we give our children for their birthdays, good marks in school, etc., let us also give these gifts:

The gift of acceptance. Teach those around you that they are loved for what they are, not what they do or even how much they please you. **GIVE THIS GIFT WITH A KISS.**

The gift of self-confidence. Help them to understand and accept that no one can be approved of all the time, and that when one encounters disapproval he need not feel immobilized or upset, that he must trust himself, not the opinions of others. **GIVE THIS GIFT WITH A HUG.**

The gift of life without needless fears. Don't be a worrier yourself. Show them that you will tackle problems but that you will not just sit around and fret about them. Encourage them to become doers as well. **GIVE THIS GIFT WITH A LAUGH.**

The gift of being a person who has a spark and an appreciation for all of life. Encourage them to be fully alive in every way. Allow them to have adventures, chances for laughter, fun, creativity. Give them the supreme gift of being able to find happiness in virtually all circumstances. **GIVE THIS GIFT AS THEY GO OUT THE DOOR. FOR ALL THESE GIFTS WILL LAST FOREVER.**

—*The Parish Herald, Parish of Okanagan West
Montreal Churchman, Diocese of Montreal*

THE BOOK OF COMMON PRAYER AND PASTORAL MINISTRY



PART III in a serialization of a paper written by the late Roger Lloyd (1901-1966), Residentiary Canon of Winchester (1937-1966), and published by The Society for Promoting Christian Knowledge in 1949. The essay speaks as clearly to the issue today as it did thirty five years ago. *Used by the kind permission of SPCK.*

PART III

WE HAVE OUR MINISTRY in the Anglican Church. It is, as all other ministries are, worshipping, priestly and prophetic, and to all of these aspects of it the Prayer Book is a guide. It is also profoundly pastoral, however; and such is the immemorial tradition of pastoral faithfulness in the Anglican Church that people judge us most commonly on our record as pastors. If a man preaches badly it will be forgiven him so long as he does his best. If he has but few gifts of leadership, and if he is no good as an organizer, it will not be held against him. If he is not a good and faithful pastor, however, it will hardly be forgiven him, for this is the rudimentary virtue, the *sine qua non*, which the whole Anglican tradition demands of each and all its priests. The tradition prizes the pastor's art above all others, and the Prayer Book largely formed the tradition. That is why the connection between the Prayer

Book and what is called *Pastoralia* (a chilly word for an essentially warm-hearted calling) is so well worth exploring. For in proportion as pastoral principles and practice in the Anglican Church are consciously related to the Prayer Book they are found to be soundly based; and the field of creative possibility which is revealed by the examination is enlarged far beyond the rather narrow boundaries suggested by most of the regulation manuals on *Pastoralia*.

To learn the art of a pastor from the Book of Common Prayer is to see it as something which, while most exacting, is yet profoundly simple and natural. That impression, which is true to the actual facts of Anglican pastoral experience, is given as a result of deducing the practical principles of the pastoral ministry from a book which is primarily a manual of public worship. To make what is done in church the criterion of what must be done in the world outside is to begin at the right end. Once the many-sidedness of a pastor's work, and the great variety of the calls made upon him, are grounded in satisfying worship, they cease to be bewildering. They are made into a synthesis, in which all other aspects of our ministry are enfolded; and the Prayer Book has an extraordinary power of showing us how to give shape and coherence to what must otherwise be the jig-

saw puzzle of our ministerial lives.

Taught by it we derive all from worship and we gather all into worship; and because worship tends always to take variety and weld it into an harmonious synthesis, so the Prayer Book requires of us that the elements of our ministry shall themselves become a synthesis, and we have to become all-round men. It is inevitable, of course, human capacity being what it is, that at some sides of our work we should do well and at other sides less well, but that fact does nothing to excuse the priest who ceases even to try to be an all-rounder, or to commend the priest who is contentedly a specialist, doing just one or two things superlatively well and everything else very badly. In any parish the world of need is an all-round world, and the supply of that need is an all-round task. It is urgent that we should see how every aspect of our work is related to every other aspect, and to fail to make a living synthesis of all we do is a real failure because it radically misconceives the situation. There is the redemption of God and the



world of need; it is a single uniform redemption operating in a single uniform world; and the Church we serve by our ministry is the channel which joins them.

The Prayer Book, as we have already seen, is a manual of worship with a communal purpose. It proposes the sort of worship which is most likely to make of the priest and people who offer it a community of God which acts in the world as a single unified body. That fact carries with it a series of clear inferences for the pastoral ministry.

First of all, the responsibility to God for the spiritual and bodily welfare of any person is not the priest's alone. He shares it with the whole body of the congregation.



When on Judgment Day dreadful questions are asked about why John Smith's soul has been lost, they will be asked of the whole body, not of the priest alone. The blame, if blame there be, will be laid on the whole community of which the priest is only a part. He is a part so important, however, as to be absolutely indispensable to the existence of the worshippers, evangelistic, and pastoral community. His own special blame in the matter of John Smith will probably lie under one of two heads: that he failed to understand that John Smith was one of those who could have been helped much more readily by the congregation, or some member of it acting in its name, than by himself. The priest in fact is not the only pastor among the people of God and he must not try to keep the whole of the pastoral work in his own hands. On the other hand his office, the charge he received when he was ordained, and the words used when he was instituted, lay it upon him to see that it is all done by whoever may be best fitted to do each part of it—a principle attested again and again by actual experience. There are always some people whom X, being what he is and certainly by no fault of his own, can never, never help. That does not matter as long as X realizes it and knows that there are others who can. His pastoral charge is to find

those others, to lay the responsibility upon them, and then himself to keep out of the way. Further, everybody who has the least experience of pastoral work soon comes to understand that while X is plainly the right person to help Y over part of Y's journey to God, the day will come when X can help Y no more, and must then hand Y over to somebody else for the next stage of the journey. This handing over is generally a heartbreaking business, but it must be done. In fact we have to understand that it is often true that lay people can help each other so much better than their priests can help them. The sooner priests learn that, the less bitter the knowledge will seem to be. Once we get it into our heads that a pastoral charge is laid upon the whole congregation we shall get these personal values and relationships in their right proportions.

At this point we encounter the universal sacramental principle underlying the structure of all life in the space-time world. In the matter of pastoral responsibility the charge of the whole body must often be born by the individual or the small group within itself. If our business is the welding of an entire congregation into a pastoral community, we shall usually have to approach it by way of the smaller community within the larger. Most of the pastoral obligation of the



whole parochial community is in actual practice discharged either by the priest himself or by one or another of the small groups within the congregation. Moreover, the congregation must in practice delegate its pastoral charge to the smaller group because nearly all pastoral work involves confidences; and a whole congregation cannot handle the confidential, although the small group can. In fact it often does so, and with conspicuous success. In all parts of the universal Church, and not least in the Anglican Church, the tendency is growing to raise the conception of the Christian Cell to a position of the highest pastoral and evangelistic importance. It is therefore urgent, and wholly in line with Prayer Book pastoral principles, that the priest should make himself skilled in delegating, and yet supervising, the performance of his pastoral and evangelistic duty.

The Prayer Book requires the priest to learn to think corporately about pastoral matters, and it therefore becomes a matter of pastoral duty for him to refrain himself from what will injure the growth of community among his people, and to be loyal to his own priestly community of the Ruri-Decanal Chapter. And if corporate conferences or periods of waiting upon God are arranged for the younger clergy, it becomes his duty to his people to be present.

The public worship of a congregation is the governing factor of its growth towards community in Christ, however, and the ordering of this worship is more exclusively in the priest's hands than is any other part of parish life. He must therefore keep his eye on this aim of community when he is considering the details of services. Nobody can use the same liturgy with other people, sing the same hymns as

they, or make with them the same gestures of reverence, and go on doing it week after week together with them for a lifetime without the mere repetition having a profound effect upon him and his partners in worship. By their very regularity in worship people unconsciously submit themselves to the pressure to seek for togetherness with others. Worship in this sense is social drill. The more people can enjoy their services, and the stronger their sense that all can join in, the more potent for the making of spiritual community that cumulative and subconscious pressure will be, and the more ready the community thus formed and nourished will be to undertake its pastoral charge. The enjoyability and the togetherness of an act of worship does not rest upon the priest alone, but it rests upon him more fully than upon anyone else.

In the Prayer Book, however, the Christian individual finds many of his title deeds to be a person in his own right, separate, distinct, precious, unique. In all pastoral work therefore an Anglican ministry must hold the balance true between the corporate and the personal aspects of it. So far it has been insisted again and again that our Anglican way of ministering is a corporate way, a going forth of the whole worshipping community of God, locally epitomized in smaller units.



This corporate conception of the pastoral ministry, however, can only be healthy in itself and acceptable to others when it is completed and governed by (paradoxically) its own opposite. This "opposite" is the insistence that the focus and goal of pastoral work is the individual person, not indeed separated from the social environment in which he lives but nevertheless standing out clear-cut as a person against its background, having his own vivid color and not merely the monochrome shade which he derives from his social background.

At a first principle, therefore, no time must ever be counted ill spent or wasted which is given to one

child of God; and no one has caught the true spirit of Anglican ministry if he ever allows himself to think that only crowds are worth the time and trouble of journeys. The test of whether the pastor has got drowned in the administrator or the speechmaker is whether we are genuinely and gladly ready to give all the time that may be necessary, however long (and it often takes years), to help one thoroughly obscure soul to find his or her health.

(To be concluded)

The fourth and final installment of this series next in *The Anglican Digest* will begin with the role of friendship with individuals in developing the art of shepherding.

A BCP Postscript

GAMES ANGLICANS PLAY

LOOKING back on the summer, many Episcopalians recall attending parishes other than their own and accumulating a mental list of horror stories of what they have experienced. It is almost an Anglican game. What do we say? It is parish custom, not Anglican tradition, that upsets us because it is often whimsical, and it is whimsical because sometimes the clergy care little about rubrics, the offertory being a typical example. Neither are lay ministers, includ-

ing organists, as serious as they might be in their roles. Those in the pews become confused. Now the pendulum is swinging against being trendy, and in both theology and liturgy there is a refreshing desire to be authentic. Obedience to the Book of Common Prayer is still right for Anglicans, for surely there is no more glorious worship to be offered to God than when we know what we are doing and why.—Canon Peter Chase in *The Anglican*





WORLDWIDE ANGLICAN COMMUNION

RECENTLY THE ARCHBISHOP OF CANTERBURY was asked on TV whether he interpreted the accounts of the Virgin Birth and miracles as literally true or as expressions of the early Christians' faith in Jesus as the Messiah.

The Archbishop replied, "First, it won't do for us as Christians simply to think of the stories about Jesus as beautiful, or helpful, or meaningful. The Christian faith is fundamentally an historic faith, and therefore historic memories are of great importance within it.

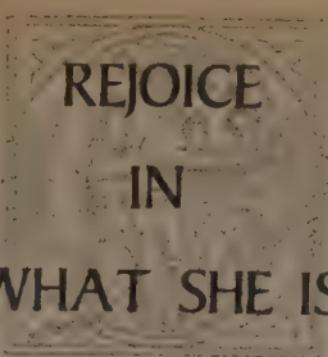
"Second, it won't do for us to strain out of stories all that we find difficult because it has an element of miracle and mystery about it. In that way we shall erode, adulterate and water down the faith by our own twentieth-century level of insight."

ARCHBISHOP RUNCIE is the 102nd Archbishop of Canterbury. The first was St Augustine of Canterbury, sent by St Gregory the Great to the English people.—*Parish News, Church of The Good Shepherd, East Chicago, Diocese of Northern Indiana.*

PRECEDING PAGES: The *first* family of the Anglican Communion is the Robert Runcie family. On Christmas Eve, 1983, they were at home at Old Palace in Canterbury, England.

In these photographs taken especially for *The Anglican Digest*, we see Archbishop Runcie, his wife Rosalind, known to all as *Lindy*, son James, then 24, and daughter Rebecca, then 21, preparing to celebrate the festive holiday occasion.





REJOICE IN WHAT SHE IS

“TURN OFF THAT MUSIC!” I shouted toward Lina’s bedroom. My daughter was 8 going on 14 and lately everything she’d been doing had been driving me crazy. She’d been sullen. Her room was a mess. She’d been late for school, and had neglected her homework to play with her guinea pigs.

The music stopped, so I turned my attention to a letter from my good friend Emily that needed answering. Emily had asked about Lina, so I wrote of her participation in Brownies and soccer, about her winning a school competition, about her keen interest in animals.

Suddenly I paused in midsentence. Why, I was telling Emily all sorts of delightful things about Lina—all of them true! I felt a clear message about my daughter: “Rejoice in what she is!”

So I wrote a second letter, this one to Lina. I told her how proud I was of her accomplishments and how much I loved her. When the mailman delivered the letter two days later, Lina read it and turned to me, her hazel eyes shining. “I love you, too, Mom,” she said.

That night as I said my prayers, I thanked God for His guidance. I also pledged to write Lina a letter of appreciation every few weeks.

These days my daughter and I rejoice in each other.

Karen Borak, Northglen, Colorado,
in *Vox Pop*, Church of The Ascension,
Windsor, Province of Ontario.



THIS IS MARY'S TIME

The Rev'd William T. Lawson, Rector of the Church of the Annunciation of Our Lady, Waukegan, Diocese of Chicago, delivered the following homily at the annual Pilgrimage to the Shrine of Our Lady at Walsingham at St John's in Mt Carmel, Diocese of Springfield, Illinois on May 13, 1984.

IN THE PREFACE to a wonderful little book of meditations on the Blessed Virgin, Herbert O'Driscoll, sometime dean of Vancouver and warden of the College of Preachers in Washington, and now rector of a large parish in Calgary, makes a bold, prophetic statement.

O'Driscoll has a hunch which he states in one sentence: "I believe that this strange and ambiguous age in which I find myself is somehow Mary's Time."

This sentiment is even stranger when we consider that it comes from a priest nurtured in the chilly evangelical churchmanship of northern Irish Anglicanism. We might not catch O'Driscoll walking alongside the Archbishop of Canterbury at the national pilgrimage to Our Lady's restored shrine at Walsingham, nor could we expect to find him walking along behind Pope John Paul II on a pilgrimage to Fatima or Lourdes.

Yet, coming from such a different theological perspective than they, he has taken common cause with both Archbishop and Pope in holding up the image of Mary of Nazareth as a unique aid to us in the contemporary social and religious upheaval which all Christians are presently experiencing.

MARY HAS BEEN known to 19 centuries of Christians. The theologians have written profoundly on her role in the drama of salvation. All the great artists of Christianity have portrayed her, at times having her stand on fragile pedestals, glittering and bejewelled above gorgeous altars. As Queen of Heaven she has often been clothed in the luxurious garments of the queens of the earth. The poets, too, have spoken of her in sublime lyrics, and our composers have been inspired to write glorious anthems to praise her virtue.

Somehow, all the extravagance of our human devotion has too often removed us from the simple young peasant who was surprised by a visit from the angel, Gabriel.

In the novel which bears her name, the Jewish author Sholem Asch has captured Mary more realistically. In this novel, Mary stands shivering in her parents' garden, a frightened young girl, as the light of God's angel penetrates to the depth of her being. Recoiling from the angel's words with disbelief, she protests that she doesn't understand the meaning of his message.

As her fear ebbs, she struggles with her resisting will and, finally, like the son she later will bear, she is able to accept the cup which God has prepared for *her* to drink. Nodding her yes, she consents to play her indispensable role in the salvation of the world: she yields her body up as a living sacrifice so that God can enter the world as a human being.

HER CONSENT was not lightly given, for as a true daughter of Israel, she must have realized that her pregnancy would certainly bring scandal to her family, that it would probably incur the rejection



of the just man to whom she was betrothed, and that it would undoubtedly expose her to the rage of her community and possibly bring down upon her head the censure of the Law of Moses.

It was not an easy consent to give. We see her too often in the joy of her motherhood and in the glory of her sanctity. We forget to see her as the suspect of immorality, as the butt of rejection, and as the mourner of a hunted and misunderstood son.

Fulton J. Sheen has said of her: "When the Divine Child was conceived, Mary's humanity gave Him hands and feet, eyes and ears, and a body with which to suffer . . . when finally she did give Him birth, it was as if a great ciborium had opened, and she was holding

in her fingers the Guest who was also the Host of the world, as if to say, 'Look, this is the Lamb of God; this is He who takes away the sin of the world!'"

And it was in holding up that Lamb that Mary herself would come to know the pain and sacrifice and realize the truth of Simeon's prophecy spoken to her in the temple: "This child is destined to be a sign which men reject; and you, too, will be pierced to the heart."

She was, indeed, to become Blessed Mary—but only after she had been frightened Mary, misunderstood Mary, rejected Mary, and sorrowful Mary. How can our complex technological age be the time of such a person as this?

IN AN INTERESTING analysis of our age, M. Scott Peck, a practicing psychiatrist, has focused on the basic personal difficulty of contemporary men and women.

According to Peck, most of us today are unable to understand and accept the basic truth that life is difficult, that human life is a series of problems. Because we expect our affluent society to provide us with comfort and security, Peck suggests that we spend most of our time complaining about how great our problems and difficulties are. We act and talk as though life is, or should be easy. This attitude is basically unrealistic and eventually



leads to some degree of mental illness.

Dr. Peck proposes that the only way out of our contemporary dilemma is through the exercise of the four tools of discipline. "Without discipline," he says, "we can solve nothing." Those four aspects of discipline which are so fundamental to helping us survive the difficulties of life, but which are so often neglected, are: delaying gratification, acceptance of responsibility, dedication to the truth, and balancing.

Peck says that only the courageous man or woman can develop and use the tools of discipline. Without discipline, he suggests it is impossible to give or receive love, grace.

HOW IRONIC that the very qualities described by Dr. Peck as a prescription for the psychological and spiritual woes of our age are the very ones which are shown forth so simply and clearly in Blessed Mary.

First Mary had to learn how to delay gratification. When Gabriel encountered her in the garden, she may have been day-dreaming about the happiness and security she would have as the wife of Joseph, the village carpenter. As the wife of a skilled tradesman, she would be living a step higher on the social scale than many of her friends. She would have many ad-



vantages denied to other girls her age. That must have seemed very alluring to her.

Gabriel's challenge changed everything; her entire future was thrown into doubt. Would she even escape the horrible death of stoning once her secret was found out? In a moment, she had to decide whether to risk the uncertainty of the future by saying "yes," or to guarantee for herself a comfortable, relatively secure life by saying "no." We know her choice; but what would ours be under the same circumstances?

THE SECOND thing which Mary had to learn was to accept responsibility for her choice. It was only after she agreed to be the partner of God in the redemption of the world that the consequences of her choice became clear: the possibility of rejection by family, fiance and friends; being cast out of her community; a continuing search for understanding as her Son became a man and embraced His destiny, with all its frightening consequences; the horrible suffering of loss and defeat on Calvary;



the painful, uncertain vigil in the upper room before the third day.

Once she chose her path in solidarity with God's will, never did she turn aside, despite any of the terrifying consequences of that choice. She carried her cross from the conception of her Son right up to Calvary with Him and down to the dark depths of the sepulchre.

Have we such courage to accept the consequences of our choices and to take responsibility for our lives as she did for hers?

THIRD, MARY had to dedicate herself to the truth. The Christian word for truth is humility. Humility is knowing the truth

about ourselves; and without it, no spiritual growth is possible. Mary is the model of humility; she knows that without God she is nothing; yet she is able to accept that with God, she can be exalted above all women.

She does not grovel before God, wallowing in neurotic guilt. That is not humility; it is not dedication to the truth.

Mary quietly and gratefully accepts her being from God with all the potential He created in her, and then she freely offers it all back to Him to be transformed and exalted—to become the bearer of God.

That is what humility means—accepting all from God and giving it all back to Him to be used as He wills. Do we have that degree of commitment to the real truth about ourselves?

FINALLY, MARY needed balancing. Balancing means the ability to be flexible, to be able to respond to new challenges without rigid preconceptions which prevent our being able to be open to new situations. Balancing is what is referred to by the hymn which says, "New occasions teach new duties . . ."

Mary became a balanced person. At first she was fearful, then wondering, as she visited Elizabeth; but by the time of Jesus' adolescence she had become con-

templative, pondering in her heart all the things she had experienced through her relationship to Him.

This reflective openness to the workings of God in her life and that of her Son enabled her to respond appropriately to the events of her life and His. At His apparent rebuke at the wedding of Cana, she did not respond in anger but answered in wisdom, "Do as He tells you."

We do not see in Mary the stifling possessiveness of some mothers; we do not see in her the desire to live out her dreams through her Son's life; we never see her trying to control His life by forcing her will upon Him.

It is this balance, this appropriate acting out of her role that makes Mary the ultimate role model for all mothers. To what extent, I wonder, are we willing to develop that flexibility and openness to God's inscrutable purposes which would allow us to be more balanced and avoid the destructive extremes of emotion by which we generally behave?

PERHAPS HERBERT O'DRISCOLL is right that this age, with all its perplexing challenges and conflicts, is Mary's Time. She is a clear example of those personal disciplines which we need so desperately today: the ability to delay our own personal gratification; the acceptance of respon-

sibility for the consequences of our choices; a courageous dedication to and an acceptance of the truth about ourselves; and a balance which allows us the flexibility to adapt appropriately to the stresses and burdens of our particular historical era.

Mary learned how to use the tools of discipline in the practical circumstances of her daily life; and thus she learned the meaning of love. Because Mary was full of love, she was filled with love. Grace begets grace both in her life and in ours.

This afternoon, we celebrate the blessedness of Mary and ask for her prayers for us, as we journey toward heaven. But we must do more than praise her. We must learn from her, and we must take her as a model for our own lives. We must commit ourselves to develop those disciplines which made her blessed and will make us blessed as she is.

May she who was the earthly tabernacle of God the Son assist us by her prayers to be her sons and daughters, formed of the stuff of which she was formed and exalted. . . . *The Springfield Churchman*, Diocese of Springfield, Illinois.



ACCORDING TO —

- The Rt Rev'd Robert R. Brown, retired Bishop of Arkansas: If the *Second Coming* should occur between Low Sunday and the beginning of the public school year, the Episcopal Church would probably miss it entirely. It is during this period that bishops go to conferences, priests take vacations and laymen become invisible.
- Dr. Paul Tournier, Swiss psychiatrist and Christian apologist: We are living at a fascinating time in history, a period of profound transformation. I believe we are at the end of one civilization and the threshold of a new one; that in each one of our searchings there are elements that can help bring about this new civilization. We are emerging from a bourgeois civilization, built on conventions, and our task now is to build a civilization whose base is the human personality, where men can really become themselves. In other words, our world must become more human.
- The Rev'd Billy Graham, American evangelist, upon completion of the Church-sponsored successful *Mission England*: There is great hope in my heart for the future in a way I didn't feel in past visits. I have the impression that there is a possibility that [England] is on the verge of a spiritual revival.
- The Very Rev'd Richard Coombs, Dean of the Cathedral of St John the Evangelist, Diocese of Spokane, Washington: It is occasionally said that if the Lord came to us today as He came once before, He would no more be recognized now than then. We must not accept that notion. It is based on the wrong assumption. It is based on the assumption that when the Lord comes He allows Himself to be obscured. This is wholly inconsistent with the Gospel. When Jesus comes He always comes in terms that will tell people clearly who He is. He comes to reveal, not to obscure. The point is not that we would not recognize Him today. The point is that having recognized Him we would *not* listen, *nor* follow, just as it was before.
- The Rev'd John H. Westerhoff III, Episcopal priest and professor of Religious Education at Duke Divinity School: To be a Christian is to be in fellowship with the historic community of faith called the Church. Those of us who are committed to that faith community live between the times. That explains the reason for the tension in

the Church and the confusion about the shape of its life and educational ministry. Some want the Church to be *now* what it can only be in the future; others want it to *remain* what it could only be in the past, thus the estrangement between the reformer and many parishioners increases. The gap needs to be closed. Together we can question and plan. We can experiment with many new models and begin the construction of a viable alternative for the Church and its educational ministry.

• The Most Rev'd Michael Ramsey, 100th Archbishop of Canterbury: The glory of Christianity is its claim that small things really matter and that the small company, the very few, the one man, the one woman, the one child are of infinite worth to God. Smallness was and is the mark of the Church. We are at our best as the Church when we put to work the insights and techniques of smallness.

• The Rt Rev'd Arthur E. Walmsley, Bishop of Connecticut: The

impression is abroad, I think quite erroneously, that the Episcopal Church is a loose federation of autonomous congregations and clergy who may hold widely divergent views and are free to make preposterous statements in the public press. We *do* have a propensity for airing most of our differences in public, as in the debates over the last decade or two about the language of the Prayer Book, the matter of whether ordained ministry was opened to women equally as to men, and the nature of our witness in the great public issues which threaten the fabric of society. Let me say simply that that is not my experience of the Episcopal Church as I go about visiting the 180-odd congregations of the Diocese of Connecticut. We are a folk with an extraordinarily rich and deep commitment to Scripture, to the central teachings of Christian faith, and to a reasoned and reasonable life of worship, prayer and service.

GET THE WRINKLES OUT

Nobody grows old by merely living a number of years. People grow old by deserting their ideals. Years wrinkle the skin; but to give up enthusiasm wrinkles the soul.

Worry, doubt, self-distrust, fear and despair – these are the long, long years that bow the heart and turn the greening spirit back to dust.—*Christ Episcopal Church bulletin, Bastrop, Diocese of Louisiana.*

GOD ANSWERS PRAYER

HOW OFTEN HAVE YOU SAID, "God's just not answering my prayers"? For several years I turned away from God because I didn't understand his answers. I thought that he just didn't answer my prayers. I kept asking him for, or I should say, demanding from him, unimportant material things, but I didn't receive an answer — so I thought. At one point in my life I was a very lonely man and asked him for someone to spend my life with. I thought that all I had to do is ask and it would happen. I soon found it wasn't that simple. Not until later that I found the trick to hearing what he has to say and understand, that like any good father, he also says "No" from time to time.

The trick is not difficult, but for some, like myself, it was very hard. I had to let the Holy Spirit come into my heart. You can not just believe the Holy Spirit is part of the Trinity, because I believed in God before, but didn't understand what he was saying to me.

I used to pray "Give me," and not until I found myself really needing God did I truly discover his Holy Spirit. I then started saying "Show me your way" as well as

"Thank you for the blessings." The more blessings I found to be thankful for, no matter how small, the more I could understand what God was saying to me. I also found myself allowing more of the Holy Spirit to enter my life in a meaningful way. The more the Spirit of God came into my heart, the less lonely I became. During that time in my life the quest for a wife didn't seem so important. I was letting God focus my life toward a better understanding. Jesus didn't forget my request, for when the time was right he directed me to Carol, now my wife. Carol is everything I ever wanted in a wife and more. I now feel that the deity knew that if I didn't have the Holy Spirit in my heart neither of us could be happy. He as well had other plans for my life (at the time unknown to me) that Carol was needed for.

Since that time God has answered my prayers many times over, and the pieces of my life have fallen into place as he wanted. God answers my prayers, not always the way I want, but he does answer. When you receive the Holy Spirit of God without any hesitation, you

will be able to hear his answers too. Jesus said in Jerusalem: "If you ask anything in my name, I will do it." (John 14:14) "Ask and it will be given you. Seek, and you will

find; Knock, and it will be opened to you." (Matthew 7:7)—Lee Zuehlke, *The Church in Hiawathaland*, Diocese of Northern Michigan.

Be willing to let go of what you are for what you can become . . . !

FAITH FOR TIME OF CRISIS



THE LAST TWO DECADES of the 20th century are going to be a greater time of crisis than the human species has ever before experienced in its history on this planet. Men and women will more and more feel themselves lost and hopeless as they crowd together on a planet too small to hold or feed them, where the by-products of their technology increasingly pollute

and ruin their earth, and where their science has given them the awesome ability to destroy themselves and their home in the universe.

IN SUCH A TIME, many will despair and lose hope. Only those who find some real reference beyond space and time will be able to live creatively and courageously. Only those who have grasped the reality of God as He has revealed Himself in Israel and in Christ will have the unshakeable faith and hope demanded for carrying the human species through this decisively critical period of its history on earth. The most important discovery that anybody can make today is the discovery of the living God.

— *From a statement by the Rev'd Dr William G. Pollard, retired Oak Ridge scientist and Episcopal priest, as appeared in The Word, St Michael's, Charleston, Diocese of South Carolina.*

A MEMORANDUM

TO: Jesus, Son of Joseph
 Woodcrafter Carpenter Shop
 Nazareth 25922

FROM: Jordan Management Consultants
 Jerusalem 26544

Dear Sir:

Thank you for submitting the resumes of the twelve men you have picked for management positions in your new organization. All of them have now taken our battery of tests; we have not only run the results through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultant.

The profiles of all tests are included, and you will want to study each of them carefully.

As part of our service and for your guidance, we make some general comments, much as an auditor will include some general statements. This is given as a result of staff consultation and comes without any additional fees.

It is the staff opinion that most of your nominees are lacking in background, education and vocational aptitude for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capability.

Simon Peter is emotionally unstable and given to fits of temper. Andrew has absolutely no qualities of leadership. The two brothers, James and John, the sons of Zebedee, place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale. We feel that it is our duty to tell you that Matthew has been blacklisted by the Greater Jerusalem Better Business Bureau. James, the son of Alphaeus, and Thaddaeus definitely have radical leanings, and they both registered a high score on the manic-depressive scale.

One of the candidates, however, shows great potential. He is a man of ability and resourcefulness, meets people well, has a keen business mind and has contacts in high places. He is highly motivated, ambitious and responsible. We recommend Judas Iscariot as your controller and right-hand man. All of the other profiles are self-explanatory.

We wish you every success in your new venture.

Sincerely yours,
Jordan Management Consultants

—The Rev'd James B. Clark, St Luke's, Woodland, California as appeared in *All Saint's Bulletin*, All Saints', Fort Worth.

A Hillspeak Christmas Recipe

BISHOP'S BREAD

A quick Christmas Fruit Cake for your visiting dignitaries.

4 eggs - separated	2 cups flour - pre-sifted
1/4 cup brown sugar	3 teaspoons baking powder
1 cup sugar	1 teaspoon salt
1 cup nuts - chopped	1/2 teaspoon cinnamon
1 cup candied fruit	1 teaspoon vanilla
1/4 cup dates - chopped	1/4 cup milk
1/4 cup white raisins	

In a large bowl, beat egg yolks until fluffy. Add sugars and beat well. Add chopped nuts, candied fruit, dates and raisins to egg mixture. Sift flour, baking powder, salt and cinnamon. Beat flour mixture into egg mixture. In a separate bowl, beat egg whites until stiff, add vanilla. Fold whites into other ingredients. Add milk to make the mixture moist.

Grease and line with wax paper a 9 x 5 inch loaf pan. Pour in mixture. Bake at 350° for 50 to 60 minutes or until cake tester comes out clean. If you bake it a day before you serve it, it will slice better.

BURIALS

✠ **Walter Edward Bagnall**, 81, retired since 1973, Bishop of Niagara in the Province of Ontario, who was born in Ireland, receiving early education at Dublin, emigrating to Canada in his teens, graduating from Huron College and the University of Western Ontario, was ordained priest in 1928, serving five parishes as well as the RCAF in World War II, being appointed dean of Christ's Church Cathedral in 1945 and elected bishop in 1949; from the cathedral in Hamilton and St John's Church in Ancaster, Ontario.

✠ **Jonathan L. Booth**, 66, retired rector since 1979, of St Alban's Church, Arcata, Diocese of Northern California, from 1969 to 1979, who was Arizona-born and educated, receiving "late vocation" training at Episcopal Theological Seminary of the Southwest

in 1963, vicar of two other parishes near Lake Tahoe; from St Mark's, San Antonio, Diocese of West Texas.

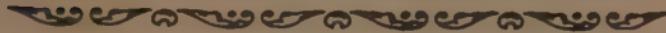
✠ **Winifred Travis Hensel**, 84, Iowa-born and long-time resident and benefactor of Hillspeak, who, in 1972, started SPEAK's Operation Pass Along (32,000+ books given to clergymen, postulants, lay folk and parish libraries) and who, twice-widowed, also in 1972, married RAdm Karl G. Hensel, USN, Ret'd, in St Mark's Chapel at Hillspeak; from the chapel and in St Mark's Cemetery, Hillspeak.

✠ **Colbert Columbus Lewis**, 32, priest in the Diocese of Windward Islands, who was born at Biabou on the Island of St Vincent, educated there and at Codrington, being ordained priest in 1977, who earned wide and loving ecumenical recognition for his ministry, whose eulogy was movingly given by the Most Rev George Cuthbert Woodroffe, Archbishop of the West Indies; from his parish.



The Winifred Hensel burial, St Mark's Cemetery, Hillspeak.

WE RECOMMEND



§ To parents and teachers seeking wholesome, virtuous and entertaining reading and do-it-yourself ideas for children ages 7-14, that they immediately contact *St Paul's Children's Magazine* (a quarterly), POB 772, Ft Scott, KS 66701, with an annual subscription of \$6.00; a well-conceived and much needed Christian magazine of quality.

§ To anyone with impaired vision who likes or needs to read large print books, that they seek out the new series of inspirational books now being published by Walker & Co, 720 Fifth Ave., New York, NY 10019, which include modestly priced 6x9 paperbacks featuring works by authors like: EBC's C.S. Lewis (*A Grief Observed*), EBC's Alan Paton (*Instrument of Thy Peace*), Malcolm Muggeridge (*Something Beautiful For God*), Corrie Ten Boom (*To God Be The Glory*) and many more.

§ A slim, colorful little booklet

from the Cathedral Church of St John, Albuquerque, N M, as the best guide we have seen to a diocesan cathedral. Albuquerque in 1900 had the first parish in the state and is now the see city of the Diocese of the Rio Grande.

§ To questing churchmen engaged in a spiritual pilgrimage of self-discovery, that they obtain *Beyond Identity* by Richard Keyes, (Servant Publications, \$7.95), for an engaging guide to finding their own identity in God, in whose image we are all made. The author, U.S. director of L'Abri Fellowship, shows how we might grow into Christ's traits and how God can create a sense of *self* in our daily lives.

By Richard Keyes

Finding
Your
Self
In
the
Image
and
Character
of
God

In response to many, many inquiries over the years, *The Anglican Digest* will begin to accept a limited number of display advertisements with its first issue of 1985.

IF you are interested in advertising in TAD, please request a rate card and schedule from:

Administrator
SPEAK
Hillspeak
Eureka Springs, Ar 72632-9705

All queries will be answered promptly.



ELECTIONS AND APPOINTMENTS

Edward C. Chalfant, 46, Rector of St Mark's Columbus, Ohio was elected Bishop Coadjutor of Maine to succeed the Rt Rev'd Frederick B. Wolf upon retirement.

Ronald Gordon, head of the personal staff to the Archbishop of Canterbury and a bishop, is also to become Bishop to the [Armed] Forces [in Britain].

Christopher Charles Luxmoore, 58, Canon Precentor of Chichester Cathedral since 1981, appointed Bishop of Bermuda to succeed retiring Bishop Anselm Genders.

Howard Samuel Meeks, 51, Pennsylvania native and Rector of St Andrew's, Ft Pierce, Florida since 1973 elected Bishop Coadjutor for the Diocese of Western Michigan.

Florent Razakariasy, 66, Archdeacon in the Diocese of Toamasina, was elected Bishop of the Church in that diocese in the Malagasy Republic [Madagascar].

Roger J. White, 43, British-born

and educated, Rector of Trinity, Indianapolis since 1980, was elected Bishop Coadjutor of the Diocese of Milwaukee.

Don A. Wimberly, 47, native of Louisiana and Dean of St John's Cathedral, Jacksonville [Florida] was elected Bishop Coadjutor of Lexington to succeed the Rt Rev'd Addison Hosea.

CONSECRATIONS:

Craig Barry Anderson, 42, former Professor of Pastoral Theology at Sewanee and Chaplain at St Andrew's School, was consecrated Bishop of South Dakota.

David Standish Ball, 58, Albany-born Dean of the Cathedral of All Saints, Albany [New York] for 23 years was consecrated Bishop Coadjutor of the Diocese of Albany.

Edward David Cartwright, 64, Archdeacon of Winchester since 1973 was consecrated Suffragan Bishop of Southhampton at Winchester Cathedral.

Peter Everard Coleman, 56, Ar-

Archdeacon of Worcester since 1981 also was consecrated Suffragan Bishop, of Crediton, at Winchester Cathedral.

David Edward Jenkins, 59, Professor of Theology at the University of Leeds since 1978 was consecrated Bishop of Durham at York Minster.

Samir Kafity, 51, Haifa-born, became only the second indigenous Anglican Bishop of Jerusalem, at the Cathedral Church of St George the Martyr.

James Aubrey MacLean, 61, Archdeacon of St Lawrence and Rector of St George's in St Anne de Bellevue, Quebec, is now the Suffragan Bishop of Montreal.

C. Robert Townshend, 46, Archdeacon at St George's, Owen Sound, Diocese of Huron [Ontario] becomes Suffragan Bishop in the diocese as was his father [Rt Rev'd William Townshend] before him.

Andrew Frederick Wissemann, 55, Rector of St Stephen's, Pittsfield, Massachusetts for 16 years was consecrated Bishop of Western Massachusetts.

TRANSLATIONS:

Timothy John Bavin, 49, after ten years as Bishop of Johannesburg

[South Africa] returns to his native England as the new Bishop of Portsmouth.

Keith Norman Sutton, 49, Bishop Suffragan of Kingston Upon Thames since 1978 becomes the Diocesan Bishop of Lichfield, succeeding the Rt Rev'd John Skelton.

William John Westwood, 58, area Bishop of Edmonton in the Diocese of London since 1978, was chosen to succeed the Rt Rev'd Douglas Feaver as Bishop of Peterborough.

HONORS:

Geoffrey David Hand, retired Archbishop of Papua New Guinea, now living in Norfolk, England was made a Knight Commander of the Order of the British Empire.

Edward Kinsella Norman, DSO, MC, 68, Bishop of Wellington since 1973 was the first New Zealand bishop to be knighted Knight Commander of the Order of the British Empire.

RETIREMENTS:

Robert Rae Spears, Jr., 66, Bishop of Rochester [New York] since 1970 and former Suffragan Bishop of West Missouri retired this past summer.

MALACHI 3:18 (KJV)

The cover of the Guildford, England, Diocesan Leaflet for July, 1984 contains a photograph of the smiling eleven-man cricket team, vicars, archdeacons and reverends all. The *extra-bold* picture caption reads:

"THE RIGHTEOUS WITH THE WICKET!"



QUARTER WATCH

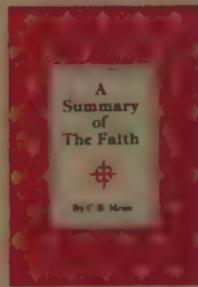
¶ A hymn with commendable lyrics, too seldom sung, is Number 505 [The Hymnal, 1940]. Recommended for anniversaries, it commences "Our Father, by whose servants our house was built of old." The final words of the 3rd stanza say "Our Father, make us faithful to serve the coming days." Anniversaries are a time to look backward *and* forward. Those we know to be celebrating special events at this time are doing just that.

¶ St George's Church, Schenectady [New York] commenced their 250th observance by publishing a parish history. The book, written by scholar-writer Dr Harold C. Martin of Trinity College, Hartford, traces the exciting story of a parish founded in pre-revolutionary times and whose building remains a fine example of colonial architecture.

¶ All Saints, Worcester, Massachusetts, is embarking on a comprehensive year-long program of special worship, enrichments and music services with varied publications to honor its 150th Anniversary year. TAD encourages *any* anniversary chairman to contact All Saints for a copy of this outstanding program, which includes an admirable plan to seek 150 new parish members to share fellowship.

¶ Trinity Cathedral, Little Rock, Arkansas emphasized a homecoming flavor with its 100th Anniversary celebration in October when the Rt Rev Herbert Donovan, diocesan, hosted clergy with past state associations, including former bishops, the Rt Rev Christoph Keller and the Rt Rev Robert R. Brown, the Rev Cotesworth Lewis and Presiding Bishop John M. Allin.

¶ Morehouse-Barlow, Wilton, Connecticut is celebrating its centennial, too. Begun in Milwaukee, its 100-year history of publishing, book store operations and service to the Church makes for satisfying reading.



¶ By request, the Rev C.B. Moss's *A SUMMARY OF THE FAITH*, Hillspeak's ever-popular 48-page booklet has now been re-issued with a bright new face. Thousands of churchmen already have this Bible-based booklet, which pro-

vides an accurate digest of the tenets of the Faith. It's perfect for confirmands, study groups and all committed churchmen. Order from SPEAK. Prices begin at \$2.00 each for a single copy and proceed downward to \$1.25 each for 25+ copies.

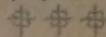
¶CORRECTION CORNER: The Transfiguration Issue (IVTAD84) contained two items which need clarification:

First, the moving and lovely poem, *Song For A Godchild*, which was assumed to be Anonymous was, instead, written by Elizabeth Wheatley on the occasion of the baptism of her granddaughter. The final line should read: "Is forever Anne." Dr Dora Chaplin, the Rev Randall Giddings and

Anne's own father, the Rev E.L. Malone, all kindly sought our enlightenment, for which we are grateful.

Second, the Rev S. Barry O'Leary of the Diocese of Minnesota informed us that the Rev Marvin Red Elk's funeral service (see Burials in IVTAD84) was at St Mark's Cathedral in Minneapolis. We appreciate being able to publish correct information.

¶ Last and *least*, Hillspeak will be observing its own 25th Anniversary of ministry to the Church on St Mark's Day, April 25, 1985. We'll mention more on this in the next TAD, which if Our Loving Father wills, should be in your hands before LENT, 1985.



THE VESTRY!



"Our bylaws specifically state that the will of God cannot be overturned without a 2/3-majority vote."

Christ Church Chronicle, Guildford, Diocese of Connecticut

THE EBC WINTER SELECTION:



RUNCIE

THE MAKING OF AN ARCHBISHOP

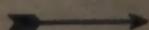
by Margaret Duggan

ROBERT RUNCIE took his place in the historic line of the Archbishops of Canterbury in March 1980. Since then, television, radio and the press have conveyed him into the homes of people throughout Britain and beyond, and succeeded in capturing their attention as never before. But what of the man behind the public

figure? Margaret Duggan presents a unique opportunity to get to know him in this fascinating illustrated biographical portrait.

WITH THE CHURCH, nation and the world at large undergoing great change and uncertainty, the task for moral and spiritual leadership is particularly demanding. Robert Runcie has proved himself willing and indeed determined to break new ground as archbishop. He has made history since taking office, welcoming the Pope for the first time to Canterbury, presiding over the Royal Wedding and engineering the release of the missionaries taken prisoner in Iran. He has stirred controversy at times, such as over the Falklands service, but has also gained enormous sympathy and admiration. 'Robert Runcie is a very remarkable man,' concludes the author, 'and is well on the way to becoming a great archbishop.' —*Hodder and Stoughton*, publishers.

JOIN EBC TODAY



BACK COVER: CLOUDS

WHY DO CLOUDS FASCINATE MAN? And what have clouds to do with Christ's Advent? Is there something intuitive in man's spirit or have centuries of Christian tradition deeply influenced us with such biblical promises as:

- I. ACTS 1:11: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.
- II. ST MARK 14:62: And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
- III. ST MARK 13:26: And then shall they see the Son of man coming in the clouds with great power and glory.
- IV. 1 THESSALONIANS 4:17: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
- V. REVELATION 22:20: Even so, come, Lord Jesus.

KINDLY USE THIS FORM TO:

Join Episcopal Book Club
(Four Selections at the Ember Days
\$30 US, \$35 outside US)

Give a Gift Membership(s)
(Attach a Separate Sheet, Please)

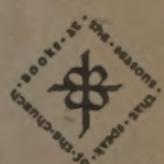
Send to **HILLSPEAK**, Eureka Springs, Arkansas 72632-9705

Name _____

Street _____

City _____ State _____ Zip _____

_____ Check here if you are listing a new address.



X0005085

GRADUATE THEOLOGICAL UNION LIBRARY
PERIODICALS ROOM
2400 RIDGE RD
BERKELEY CA 94709